OFFICE OF THE PRINCIPAL
30 JUN 1958
PATTUKKOTTAI
RURAL EXTENSION TRAINING CENTRE

GRAM SEVAK

ISSUED BY THE MINISTRY OF COMMUNITY DEVELOPMENT

VOL. IV, NO. 10 | MAY 1958 | PRICE 15 NP

Embroidery on Juties : Women at work.

Youngster learning the technique : Weaving Centre in the village Khairtal, Alwar

मज़दूर मंज़िल
ग्राम सेवक

GRAM SEVAK

Vaisakha-Jyaistha 1880
Vol. 4. May 1958 No. 10

CONTENTS

Bhoodan—Road to Development
—*J. P. Narayan* 1
Bat-Chit 3
Song of a Gram Sevak
—*S. Parasiva Murthy* .. 5
People
—*V. C. Chacko* 6
Palm Gur in Bihar .. 7
They Left Their Jhums
—*Wg. Commander M. Ramuny* 8
Confessions of a Gram Sevak
—*Kottayi Jakob* 10
The Leather Industry in India
—*Jagjivan Ram* 11
Hand-pounding of Rice Industry 13
Fooling Others
—*Stories from Panchatantra* 15
One-fifth of Our People .. 16
Article Contest 17
Veterinary Doctor—
—*Careers Open to You* .. 18
Country-made Medicines .. 21
China Today 22
Prepare Your Own Syrups and Pickles 22
Prints of Marwar 24

Editor: D. Raghavan
Asst. Editor: M. K. Rao
Sketches: Romesh Chandra

30 JUN 1958
PATTUKKOTTAI

Bhoodan—Road to Development

J. P. Narayan

It is a universal fact that India lives in her villages. Everybody admits it. Eighty per cent of our people live in the villages. It is as clear as daylight that our country cannot be developed in the truest sense unless the village is developed, unless the entire countryside is developed.

Men flee from our villages and flock in the cities. They are lured by the attractions and amenities in the cities. But they go there in search of work. This tendency to migrate is evident everywhere. Have we thought over this matter seriously? The most obvious explanation that one can find is that suitable work opportunities are absent in the villages which are becoming poorer and poorer. Various causes have contributed to this impoverishment, and to the migration. Our Five Year Plans would have worn a different look if the planners had pondered over this state of affairs. The final picture before the eyes of the planners would have been different and our values would have received a different emphasis.

The Missing Link

It is true that today, programmes of Khadi and village industries are being implemented in different parts of the country with assistance from the State. There are several agencies, official and non-official, working for the welfare of the villages and for their development. Still one feels that there is a void, that the vital cord which elevates the spirit and enthuses people to come together and work together is missing. That is a crisis in confidence and character, *Janashakti* has not emerged in the villages.

Villagers often get perplexed when they find that a Block Development Officer, an Intensive Area Worker and a Bhoodan Worker go to them and preach to them. They find it difficult to reconcile the difference in emphasis and approach among these different workers. They become confused. Yet it is a welcome sign that workers engaged in these different fields are feeling the necessity for greater and better co-ordination between them to build more intimate contact with villagers. These different programmes and movements are not mutually conflicting or irreconcilable. Nothing of the kind. There are several things in common. It will not be an exaggeration to say that they are like different rivers slowly but surely winding their way and joining the sea. But these rivers are like the small rivers which empty themselves in the mighty Ganga which gathers in majesty and strength and, in its steady flow creates awe, joy and confidence in the people.

The Bhoodan and the Gramdan movement initiated by Acharya Vinoba Bhave is like the Ganga. Vinobaji is trekking the countryside on foot for the last seven years. Not that he has boycotted the cities. If a city lies on his way, he goes and talks to the people about his mission. He is serving the country with devotion unceasingly. He is spreading far and wide the concepts of *Gramdan, Gram Sankalpa* and *Gram Swaraj*. These are the pillars on which *Janashakti* is built.

The resources and the strength of the Government are an infinitesimal fraction of the total strength of the people. The masses must understand and realise that they are the fountains of strength. If you fail to play your part, the Government will not be able to do or achieve much. The Government knows this. See what the Block Development Workers tell you. They tell you: 'We will do a portion; you will have to do the rest'.

Janashakti

For Vinobaji popular will and co-operation are everything. His mantra is: "*Janashakti* must be roused." It will do everything. The ideal is to do away completely with coercive instruments of administration, to divide and decentralise power. It is a difficult goal to achieve. But we must all strive to reach that goal. Only when we aim high, we are able to measure our strength and to realise that the effort requires collective strength. The higher the aim, the greater is the yearning to reach it.

The Problem

Now how can we rouse this *Janashakti?* Take the problem of land ownership. Take the case of a village. Out of about 4,000 acres of land, nearly 1,700 acres are owned by some 20 families. Some do not have any land of their own at all. When the crop is harvested, when the crop production is increased, it is not shared equitably. The benefit is distributed in direct proportion to the amount of land owned by a family. The landless will have nothing to share. It is, therefore, necessary that the resourcess of the village, including land must be pooled together. This one act will release a new energy and rouse popular enthusiasm for development. That will usher in a great transformation. The big industrial cities will cease to attract village the centre of all activities. This will come only when people pass a self-denying ordinance against themselves. The problem is, thus, a moral and spiritual problem, the problem of character.

People accumulate. What is the basic reason? It is that they are worried and are afraid of the future. No man who stays on the banks of the Ganga will store water. The Ganga is there, giving water whenever he wants and in whatever time of the year. The structure of the society should be such as it will become superfluous to store or accumulate. None need have dread about his future. There should be a written assurance in the very scheme of things that the dependents and the survivors would be cared for under any circumstances. This is possible only when things, including land, are commonly owned and shared according to the needs of the people, when each works according to his capacity and everyone gets according to his needs.

There is nothing new in this ideology or approach to life. Our Rishis have said it in the past. Founders of different religions have reiterated the same thing from time to time.

Real and lasting security, only society can give. Poverty and sorrow are like small-pox. You cannot escape smallpox if it is spreading in the society of which you are a member. It is enlightened self-interest that the individual must merge in society and that society should care for the growth of the individual. This is the way of Sarvodaya.

It is patent that rural development programmes cannot advance unless this new and revolutionary concept is accepted by the people. This is demanded by the logic of land scarcity in India where the per capita availability of land is only 0.71 acre.

Bat-Chit

Gram Sevak: Ram, Ram, Budhu Ramji, What had happened to you? Last time we could not meet. You were not in the village. Where did you go?

Budhu Ram: Ram Ram, Gram Sevakji. I am sorry not to have met you last time. For the last one month I was at Gurukul Inderprastha—a place 14 miles from Delhi.

Gram Sevak: What for?

Budhu Ram: Don't you know that the Gram Pracharaks' annual camp was being held there?

Gram Sevak: Gram Pracharaks' camp? What's it?

Budhu Ram: Oh, I forgot to tell you. I have joined Bharat Sevak Samaj as a Gram Pracharak.

Gram Sevak: Really! That's very good. Then, at last, you have joined our fold, isn't it? Henceforward I shall call you Gram Pracharakji. Now please tell me what happened there.

Gram Pracharak: It was really a great experience for me. Gram Pracharaks from all parts of the country attended this camp. We were 150 in number. On the last day our Prime Minister came to talk to us. There was a huge crowd. Villagers of the neighbourhood came in large numbers to hear the Prime Minister.

Gram Sevak: Really you are very lucky, I must say. Please tell me more about it. Achcha, what exactly is your work as a Gram Pracharak?

Gram Pracharak: You know pretty well how efforts are being made all over the country to improve the lot of our people. Our task would be to tell the people about the things being done and how they are going to benefit them.

Gram Sevak: I see, your work would be like that of preachers.

Gram Pracharak: No. No. Not at all. The days of preaching are gone.

Gram Sevak: Then?

Gram Pracharak: We will try to convince the people not by mere words but by action. We will spread the message through personal example.

Gram Sevak: That's very good, but how are you going to do it?

Gram Pracharak: You know that a great deal of attention is being paid to produce more food. But the result is not what it should be. States in South India are getting more crops than Uttar Pradesh and Bihar. And what is the reason? Whereas the farmers in the South are putting in more labour in their fields, applying improved techniques of agriculture those in Uttar Pradesh and Bihar are not doing that much. The facilities to get more crops are there, only one has to shed idleness and work hard.

Gram Sevak: Bhai Sahib, but what about industries ?

Gram Pracharak: Why? The same applies equally to industry. In the second Plan greater attention is being paid to industries. But we should be on our guard. The wealth that is going to be created through these industries, should be equally distributed amongst all. Otherwise a few people will pocket everything, and others who have worked hard will not get anything. That is a bad thing to happen. In that case the poverty against which we are fighting so much cannot be removed.

Gram Sevak: Did not you have any talk about our Community Development programme?

Gram Pracharak: Oh yes. The Prime Minister spoke a lot on the subject.

Gram Sevak: Really!

Gram Pracharak: And he repeated exactly the same thing you told us last month.

Gram Sevak: What's it?

Gram Pracharak: He said that a Panchayat, a co-operative society and a school are "musts" for each village; without them the village cannot march forward.

Gram Sevak: I am glad that you heard this thing straight from the Prime Minister. What else did he say?

Gram Pracharak: How do you expect me—a poor villager—to repeat exactly what the Prime Minister said in his long talk. But one thing struck me most.

Gram Sevak: What's it?

Gram Pracharak: He said "the biggest religion is to be a true Indian". That's really very correct. Now please tell me something about the latest position in our programme.

Gram Sevak: Yes, I really want to tell you something. Our programme has already covered more than half the total number of villages in the country. On January 1, 1958 the total number of Blocks in operation was 2,152. They consisted of 2,76,026 villages with a population of 15 crores.

Gram Pracharak: Really! It is good progress. But tell me how the villagers have worked for the programme?

Gram Sevak: That is a point which everyone should know. Our villagers have been quite enthusiastic. Till September 30, 1957, their contributions in cash, kind and labour amounted to Rs. 48.34 crores. This is about more than half of the amount the Government have spent so far. Let me begin with what has been done. During the period October 1956 to September 1957, 109 lakh maunds of fertilizers were distributed as against 74.4 lakh maunds in the previous 12 months. Upto September 1957, 22,77,000 acres of waste lands were brought under the plough. In the year ending June 1957, 16,53,000 demonstrations of improved techniques of farming were held.

Gram Pracharak: Oh! You are talking only in terms of lakhs and thousands. The figures are already unbelievable. Achcha—what about village and cottage industries?

Gram Sevak: Much has been done in this field also. In order that village and cottage industries might develop rapidly 24 pilot projects were started in various States. As a result 23,692 artisans have got full time jobs, and as many as 45,183 artisans part-time jobs. This was the position till September 1957. More attention is being paid to this subject. Nine small industries estates, each costing about Rs. 10 to Rs. 15 lakhs have also been sanctioned. Twenty estates, each with an estimated expenditure of Rs. 2 to Rs. 3 lakhs had been proposed for the year 1957-58.

Gram Pracharak: Gram Sevakji, the other day the village postman Achintram said something about keeping money in the Post Office. I could not follow what he was saying. Do you know anything about it?

Gram Sevak: Oh yes! You know there are arrangements whereby one can keep money in Post offices for safe custody, and can withdraw the same at the time of need. There used to be great difficulty in withdrawing money. Recently a new procedure has been introduced. You can now draw your money from the Post office by simply presenting a cheque.

Gram Pracharak: But what is a cheque?

Gram Sevak: Suppose you have got some surplus money, which you do not think safe to keep at home. You go to the Post office and deposit the money there. The Post office will accept the money, open an account in your name and then give you a small book containing 10 to 25 pages. This book is known as cheque book. You are to keep the book in a safe place so that it is neither stolen nor lost. Now suppose you are to pay Ramu some money. Instead of paying in cash, you can write in one of the pages the full name of Ramu, the amount which you want to pay him. Then put in your signature on it, tear the sheet and give it to Ramu. This piece of paper is just like currency note. Ramu can take this piece of paper known as the cheque and present it at the Post office.

The Post office-wallahs will check up what you have written and then pay the money. If Ramu has got an account of his own in the Post office, then instead of drawing the money, he may ask the Post office to take the amount from your account and put it in his own. Similarly when you want to draw some money you can just present a cheque and get the money. This is the procedure followed by banks in towns and cities.

Gram Pracharak: But what is the big idea behind this new method?

Gram Sevak: I see, I have to tell you something more about the subject. People who have not got much money as surplus can put their amounts in the post offices for safe custody. This is known as Postal Savings. In India, today the Postal Savings are roughly of the order of Rs. 325 crores. This is about 15 per cent of the Postal Savings in U.K. You know U.K. is very small country. Its total population is hardly 15 per cent that of ours. Even then the people there are very keen to put their money in post offices and banks, and thus help the country. In India, postal savings scheme has not become very popular with the people. Those who have taken to it were finding difficulty in both putting in and drawing the money. To remove these difficulties, the Government has recently introduced this new scheme.

Gram Pracharak: I must say this arrangement is very good. It will help the villagers a great deal. Achcha, Gram Sevakji, will this facility be available to us in our village post office?

Gram Sevak: You see, this new arrangement was introduced only the other day in all head and departmental subpost offices—more than 8,000 in number throughout the country. In course of time they will be available in the villages post offices also. So please wait for some time. Now Bhai Sahib, I must go. There are still nine more villages in my beat—Ram, Ram.

Gram Sevak: Ram, Ram.

SONG OF A GRAM SEVAK

S. Parasiva Murthy

N.E.S. Mandya, Mysore, P.O. Basaralu.

My village is my Temple;
My villagers are my deities;
To serve them is my religion.
To raise them above my level,
Raising myself in the meanwhile
is my duty.
Good action guided by good work,
And good thought
Controlled by crystalline conscience,
is my Philosophy.
Through my villagers to see my country,
Through my country to serve Humanity,
In Humanism to realise the Lord,
And finally to merge in him
Is my Liberation (Mukti)
This is the way of the Welfare State.

PEOPLE

V. C. CHACKO

HAD IT not been for the initiative and drive of Shri Chacko, Kozhimukku Panchayat in Kerala could not have its 19 boat jetties and 10 foot bridges at a cost of Rs. 45,000 hardly within two years. An active member of the Panchayat, Chacko took upon himself the responsibility of interesting the people in the job. The people willingly contributed as much as one-third of the total amount spent on the work. He is an expert in harnessing people's enthusiasm for works which benefit the community. Very keen to understand the felt-needs of the people, Chacko has his own way of tackling the problems. That is why, one finds him at the head of all Block activities like organising farmers' club, sports' club for the youngmen, Baby-clinics for ill-nourished children of the area. His contribution in the field of agriculture is in no way small. Through hard work, he has popularised all kinds of manures and insecticides in his village. Old in age, but young in mind, Chacko is always out to help the villagers solve their own problems as far as practicable. Age is no consideration for him. Neither is he content with the work only on his fields. He is a progressive farmer who has adopted most of the improved methods of farming in the fields. But he wants more to be done not only for himself but for the villagers as well. That is why even at the age of 52, the old farmer Shri V. C. Chacko of the village Vallaparambil, Kuttanad Development Block in Kerala is considered to be a person with progressive ideas.

VELAPPAN

THE SITUATION was grave in the village Viravanallur (Madras State). Velappan, the Gram Sevak, never realised the seriousness of the situation, till he reached the village. 7,000 acres of green paddy fields were on the verge of destruction. Pests had begun attacking the stout green paddy plants. The poor farmers were unnerved and terror-stricken. Recently they had seen how these pests created havoc in the paddy fields of the neighbouring villages. So when they saw Velappan, they collected round him and requested him to take some immediate steps, so that the crop might be saved.

It was a very difficult task—a race against time. The standing crop had immediately to be dusted with pesticide if it was to be saved. Velappan did not lose heart. He asked the farmers to have faith in God and without any further delay, rushed to the Block headquarters. Unfortunately the Block headquarters had run short of that particular pesticide. Far from being disheartened, he along with the B.D.O. hastened to the Sub-collector at Cheran Mahadevi and from there to Ambasamudaram where the District Agricultural Officer was camping. The discussion was short but the result was quick.

Next day at about ten in the night the villagers saw Velappan arrive with a wagon-load of pesticide and all equipment necessary for dusting. Their joy knew no bounds. Early next morning, the dusting operation was started and by the end of the day, it was complete.

Thanks to the initiative and leadership of Velappan, the outcome was most amazing. Velappan's presence of mind saved for the villagers 10,000 tons of paddy.

RICKEY HOLDEN

"PLEASE show me how the people in this village sing and dance and thus make themselves happy?" asked a foreign visitor to the Block staff. It was an unusual request—very much unlike most of the requests from those who have visited villages near

about Delhi. This visitor from U.S.A.—Mr. Rickey Holden was not interested to find out how many village roads had been paved, how many compost pits dug or how much money had been spent under the Community Development programme. He was more keen to see the dances of the people.

For the last six months, he had been touring many countries in Asia. He was recently in Delhi and before leaving for Karachi, paid a visit to the nearby village where he made the above request.

Mr. Rickey Holden is the special representative of International Recreation Association of U.S.A. The object of this Association is to study the various forms of recreations like folk songs, folk dances etc. in different countries and it tries to introduce the form of one country into another.

When Mr. Holden visits a village he watches the people dance and sing. Then he joins them. When the villagers get into their mood, he dances with them a foreign folk dance because he feels that since people everywhere are the same, they take easily to foreign dance, though it might not be an exact reproduction. In Thailand he went to a village fair and for two nights watched the people dance and then himself joined the dance. He says that not only he teaches the people a foreign folk dance but also learns something in return.

Palm Gur in Bihar

THE Palm Gur Industry in India as it exists today has different features. In some places, it is a full time occupation during certain months of the year. In other tracts it is merely one of the subsidiary daily activities of the agriculturists. In Bihar, the Pasi community who number about 10 lakhs have been engaged in tapping palms over a number of years. The experience this community has gained, stands them in good stead in carrying out the development programme of this industry in the State.

The number of palm trees in Bihar is about a crore and of these the date palm trees are about 50 lakhs. Bihar thus occupies the second place in this respect in the whole of India, the first place being that of Madras.

The Palm trees of Bihar are capable of producing 1.25 crore maunds of gur. But only 20 per cent of the total number of trees in the State are utilised for tapping. The rest are lying unused. The question of utilising the palm trees for producing palm gur and provide fresh employment opportunities is now under the active consideration of the State Government.

In Bihar's Second Five Year Plan, a three-fold programme for the expansion of the palm gur industry has been drawn up which includes programmes for the training of personnel, production of palm gur and organisation of palm gur co-operative societies. The scheme aims at producing one lakh maunds of palm gur, 10,000 maunds of palm sugar and the training of 6,000 persons in the industry.

The State Khadi and Village Industries Board has taken steps to implement the programme outlined for the Plan period. Last year, 7,000 maunds of palm gur worth Rs. 2,10,000 were produced in Bihar. The Board is running 25 Intensive Production Centres and a Training Centre. Steps are also being taken to start two palm sugar production centres. It is hoped these two production centres would start functioning before the close of this year. The target of production fixed for these two centres is 2,000 maunds.

Besides, steps are being taken to organise this industry through Palm Gur Co-operative Societies. So far, 29 Palm Gur Production Co-operatives have been formed and many more are in the offing. A federation of these primary societies has also been organised. While the primary societies will be mainly concerned with the production aspects of the industry, the federation will arrange to sell their produce and help them with implements and finances. The federation has started sales emporia for the sale of Neera and Palm Gur at all district headquarters of the State. In Patna, a Neera Parlour has been opened at the Khadi Emporium.

They Left Their Jhums

Wing Commander M. Ramuny

Deputy Adviser, Government of Assam, NEFA, Shillong

MANGFIROI was a Reang. He and his people had lived in the most interior parts of Tripura for ages. No road led to their villages and no outsider had come to see them. They had lived all their years by jhuming. Lands were plenty and it spread as far as they could see. There was enough land for each family to jhum and every year they shifted to a new place and never jhumed nearby places a second time. The para (village) was known by his grandfather's name. He was also given the same name by his grandfather hoping that he would be as great as himself one day. As the village shifted for new jhuming areas the Para also changed. In fact, if anyone asked for Mangfiroi Chowdhury Para every year it would be at a different place.

No other tribe encroached on their lands; no other villager came to jhum in their area. The laws of the jungles were supreme and the people were happy in their isolation and nature's bounty. Their needs were few and were met by the rice that they jhumed, the fish they caught in the streams, the deer the little children trapped and the cotton they grew on the slopes of the hills. No one worried about illness because illness rarely came and when it did, the victims succumbed. They tried their local herbs and many a small illness was cured either by nature or by the faith in the harmless herbs.

Years rolled by and came outsiders to 'invade' the area seeing the vastness of the land and the fertility of the soil. People who spoke different languages started building houses of bamboo and cultivating the valley, ploughing the lands with the bullocks and bringing water from the nearby cheras. Mangfiroi and his other villagers met in Panchayat to discuss the 'invaders'. They met the people but found it difficult to understand them. Not only did they talk a different language but they could not understand the laws of the Reangs. When Mangfiroi said that the entire land in that area was theirs the new people asked him to show his documents. Mangfiroi, who was the leader of the tribe, had never seen a paper before. He could not understand them. The new-comers had come to take what was theirs from time immemorial. The new people could not understand this semi-naked jungle people claiming the entire area with no boundary and no measurement as theirs.

The power of the law and the numbers prevailed and Mangfiroi and his people moved further into the interior leaving the jhumed lands of their forefathers for these new people who said they had come from outside and had to be settled in this area. Years rolled by and Mangfiroi

and his people came more in contact with these people. They bought new clothes from them, they got some beads and many other things which they had never seen before. They could borrow money from these new people and return it in kind or cash, but if they did not return the money in time the loan was doubled. But Mangfiroi and his people always kept their words. There were no papers and the new-comers learnt to believe the words of these people which had more power than all the law courts put together.

It was Mangfiroi's eldest son, who was growing up and who had more contact with the new people, that brought a change in the shifting Para. He wanted to cultivate the land as the new people were doing. He got in touch with a Sarkar (Government) and he walked miles and got to the Headquarters and talked to the big Sahib. He told him that his Para people would also be allotted land if they would give up jhuming and cultivate the area given to them. He was also promised some money. The young boy returned and within a few days brought Mangfiroi and a couple of their leaders to the Sahib. They discussed this new plan of settling of the tribals to cultivation leaving their jhums and they also decided to accept money from the Sarkar to buy bullocks, implements and new seeds. The next season brought a terrific change in Mangfiroi Chowdhury Para—surveyors came, lands were measured, allotted to each family and men, women and children came down to see how land was ploughed by bullocks. They worked hard and bought their food from the neighbouring colony while they tried to plough their land and cultivate it leaving their jhum. The first season was a great success. They got enough rice and the people were happy. They worked harder next season and the paddy fields were rich and as Mangfiroi Chowdhury looked from the top of the little hillock he could see the yellow fields as far as his eyes could stretch and he felt happy. His son had shown them the way and now they would be all rich and need not have to borrow money from the Mahajan.

It was past mid-night when there were shouts from the village. Chowdhury got up, lit a bamboo torch and ran. There were shrieks from his son's house. He shouted aloud that awoke his neighbours and they all ran but only to run back as a herd of elephants had destroyed his son's house. They lit more bamboo torches and shouted and in the darkness they saw the big tusker leading his herd away. They all went to the house and found that the elephants

(Continued on page 23)

WHAT'S IN A NAME

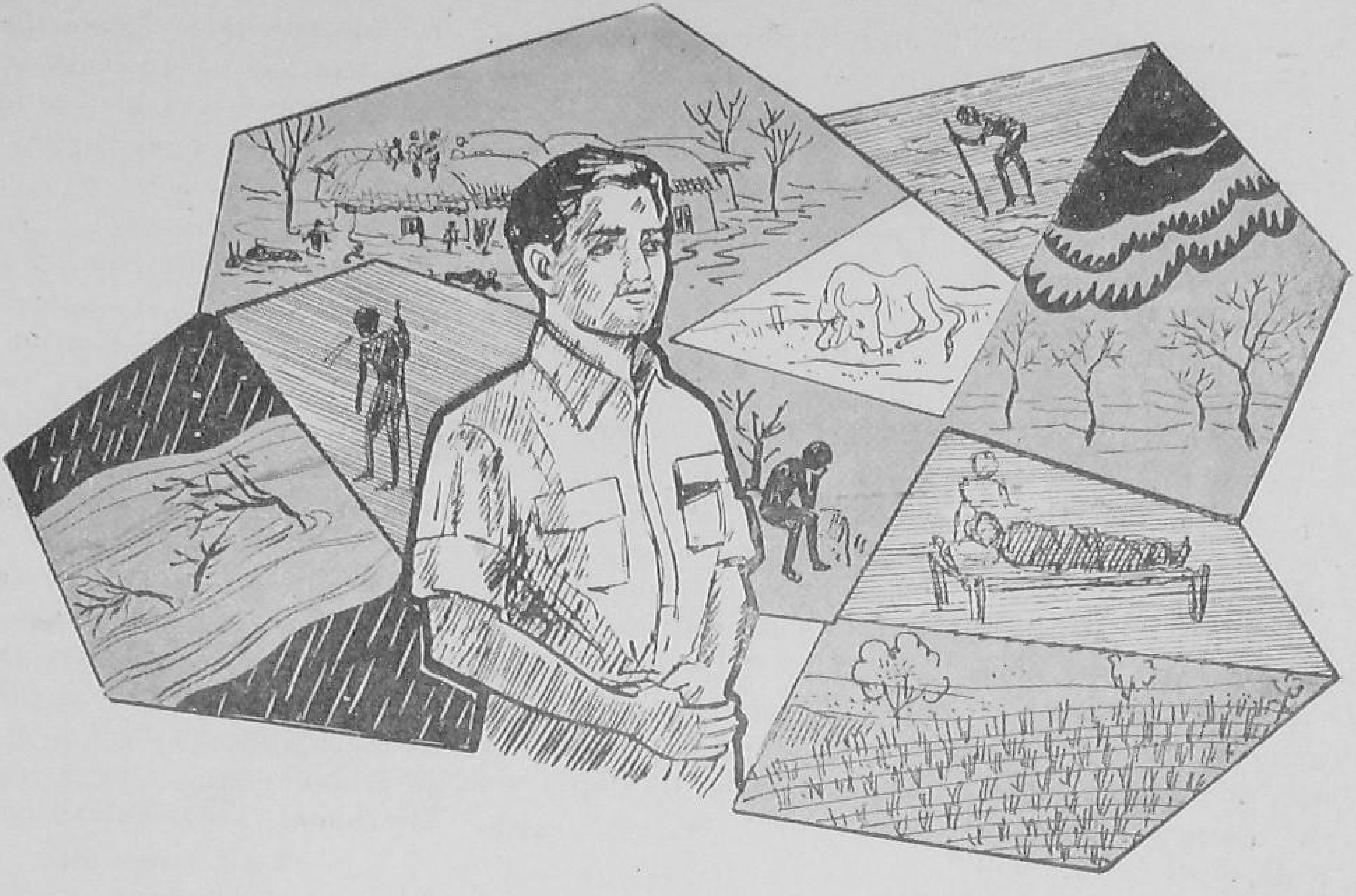
Sir,

I wonder why of all persons the Village Level Workers feel sore about the designation "Gram Sevak". This gives an impression that we are not fully alive to the nobility of the task that has been entrusted to us. I feel that our grievance should be more against the method of execution of the programme than against the designation. In order to be successful in our work, all our efforts should be to make the people, particularly the poorer section of the village folk, feel enthusiastic about the programme. The programme has not yet made any impact on the poorer section. The bitter experience of the past make them doubt the outcome of it. Our effort should be to remove their doubts, capture their imagination, bring them out of the self-imposed isolation and make them feel the necessity of Community Development. Then and then only can we achieve the goal.

A rose, by whatever name you may call, always smells sweet and is an object of beauty. A successful Village Level Worker is an asset to the community, no matter whichever designation you give him.

N.E.S. Block,
Koteshwar,
S.O. Kanara.
19-3-58

Yours etc.
B. Premananda Bhat,
Gram Sevak



Confessions of a Gram Sevak

Kottayi Jakob

CLAMOURING for our rights through the pages of the "Gram Sevak" or "Kurukshetra", I have often wondered whether we have ever asked ourselves the question: "Have we fulfilled our duties?" Please, don't frown! No sermonising or lecturing is intented. I too am a struggling, over worked, under paid suffering Sevak of the Gram, living on the fond hope of the good times to come. It is but the heart throbs of a Gram Sevak like you.

Every leaf of insect-eaten plant and every leaf of pest-attacked palm, seems to be cursing me: "Here goes the culprit who has committed the meanest breach of trust. He was given intense, costly training with the Nation's money. He was given implements, he was given insecticides. But he was lazy. He has not saved me."

In spite of a host of veterinarians, Gram Sevaks and the rest of the paraphernalia, when cattle die of H.S. before my eyes, I curse myself for my sluggishness and though thought of the great things I could have done had I but given attention. A few hours of cycling, a few minutes of talk and I could have saved so many lives and have avoided so many tears, so many heart-rending sights from so many weary hearts. But I failed.

Many a time, when seeing an emaciated crop or a dilapidated house, I have naturally wondered about the cause and enquired about it too. The inevitable answer has been "lack of finance." And when I had another look at the same in my heart of hearts, I have sworn to God, I will not rest before I have organised a Co-operation or arranged finance for him. But often in the bustle of filling up a diary with 'target attainments' and window dressing, I have forgotten the real job. Here again, in those rare moments of justice and goodness, I have asked myself "Am I worth my Salt?" The answer was not "Yes".

(*Continued on page 23*)

THE LEATHER INDUSTRY IN INDIA

Jagjivan Ram

TANNING and manufacture of leather goods are old crafts in India and they represent a very useful and important group of industrial activities both in times of peace and war. However, during the last century the vast development of pure science brought in a new era in the world of industries. Science has not only been applied to the manufacture of soaps, dyes, metals and so on, but the manufacture of leather also became a branch of Chemical Technology. In Western countries vast development is made in this industry with the help of science and machines. In our country, unfortunately, the industry is still carried on by crude methods and it has remained merely a decentralised industry. During the last thirty or forty years, the industry has developed to some extent and some large-scale factories have been started in important cities like Kanpur, Calcutta, Madras and Bombay; but there is no organised development still in village units and to a large extent the rule of thumb prevails there.

Its Importance

Leather industry, as we all know, is next in importance to Handloom industry both from the point of view of the number of persons engaged in it and its utility to the nation both in times of war and peace. This industry as a great source of earning valuable foreign exchange through the export of tanned hides and skins and also footwear. Hides and skins rank fourth in order as earners of foreign exchange. The country's export of leather, tanned, dressed and manufactured, amounted to the tune of Rs 23 crores and this would be easily increased if we adopt scientific methods and improve our products, while running a part of this industry on cottage industry basis. Except the figures of exports the other figures of capital and labour employed in the entire tanning and footwear industry are not available. However, I think that nearly 1/4th of the total population of Harijans are directly and indirectly engaged in this industry. It will be realised that the fate of millions of Harijans is dependent on this industry and it is a question of life and death to them.

Tanning Industry

The tanning industry, being of an obnoxious nature, is socially abhorred and it is confined to certain castes in scheduled castes. As a matter of fact, the tanning industry is hardly more objectionable than the textile industry and is certainly not injurious to public health. The scheduled caste people who are engaged in this industry are orthodox, ignorant, illiterate and poverty stricken. They have no proper and sufficient means to carry on the industry. The idea of organising themselves on a co-operative basis in our parts at least has failed miserably. Literates among the scheduled castes take less interest in the industry because of its obnoxious nature and those who are really interested are helpless and feel disappointed, because of their inability to remove the iron curtain and the financial grips of certain commission agents and capitalists. Fortunately for this industry, Central and State Governments are paying attention and I hope, if proper steps are taken, they will certainly go a long way in improving the conditions of our Harijan brothers who are on the brink of starvation.

The Two Parts

Leather and leather goods industries are divided as :

(a) tanning of hides and skins, and
(b) manufacture of leather foot-wear and other leather goods.

Hides and skins are the basic raw materials needed for making leather. Production of raw hides and skins is dependent on the animals that

die or are slaughtered. In our country, a great majority of the people are vegetarians and killing to eat is much abhorred. In Western countries this is not the case. The percentage of slaughtered cattle for meat in Western countries is much higher and eventually the quality of hides and skins is much better. In our country only 25 per cent hides are from slaughtered animals while 75 per cent are from fallen cattle. Before partition, India was rich in cattle wealth. However, after partition, our live-stock position is improving rapidly. Though nature has abundantly provided us with cattle wealth, we are ashamed to see what use we have made of it. Cattle are not reared properly and useless cattle are reared because of religious and orthodox beliefs. Hides and skins are of poor texture as they are from fallen cattle. The inadequate supply of raw hides has persisted on account of progressive decline in the slaughtered cattle in this country. Improvement in the quality of live-stock and elimination of useless cattle would, no doubt, enable the tanners to give a better account of their produce and their trade will certainly flourish.

Fallen Cattle

The fallen cattle are usually neglected. Hides of these cattle are not necessarily claimed or claimed in good time. If cattle die in jungles, the flayers are usually not available to remove the hides in good condition. The cattle that die in the owner's house are also dragged a long distance on the rough roads and this causes scratches in hides and the hides are also spoiled. The position of the slaughtered cattle hides is also not very satisfactory. In order to get every bit of meat the butchers make cuts in the hides. Because of these cuts and holes in the hides, they are graded as 2nd or 3rd class hides and sometimes they are also rejected as useless. Sometimes, hides are subjected to branding, goad marks and scratches or defects occur in the grain side due to home treatment by agriculturists of the diseased cattle. Moreover these hides and skins are not usually dried in the shade and preserved properly, thereby giving rise to putrefaction. Loss of carcasses, improper or untimely flaying, the butcher's cuts, branding, scratches—all these can be avoided if proper propaganda is done amongst the agriculturists and persons concerned in flaying and curing. The value of hides and skins depends on certain factors. They are :

(1) proper flaying, i.e., no butcher cut holes;
(2) even grain, i.e., no branding, goad marks, scratches and so on;
(3) proper preservation, i.e. drying in shade, applying salt wherever necessary;
(4) substance, weight, size, quality (texture).

All these things mostly depend upon the class of breed of animals and other natural conditions under which the animals are reared.

Need For Research

Tanning materials to which I now turn, are many and have various percentages of tanning in them. The colour, quality, etc. much depend upon the tanning materials used by the tanners. Standard tanning products will, I feel, be of great help in this respect. This will give us standard type of goods. The supply of wattle bark from indigenous sources is still inadequate. Government schemes of plantation and wattle bark from these sources will, it is expected, yield 11,000 tons of wattle bark as against country's need of about 30,000 tons. It is encouraging to note that the Central Leather Research Institute of Madras is doing useful work and finding cheap tanning materials. I feel that there is a great need for more research institutes of such nature in other parts of the country to propagate knowledge in this field and our beloved Prime Minister who believes in research and modern methods will certainly consider the desirability to open new research institutes in more States for leather industry.

(To be concluded)

Hand-Pounding of Rice Industry

RICE IS one of the commonest of the foodgrains used in India, being the staple article of diet of the people. It has, for this reason, an importance in our national economy for the cultivator, the processor, the trader and the consumer alike. Yet most of us have little knowledge of what this valuable cereal represents. It was the nutritional aspect, more than the employment aspect, that weighed with Mahatma Gandhi when he included this industry prominently in the programme of the All India Village Industries Association.

Experts on nutrition had come to the conclusion (which is recorded by Sir Robert McCarrison in his Primer on Rice) that, when rice is the sole or the main food of the people, it is a poor material for the building up of the bodily house, particularly if the rice consumed is not raw (as distinct from paraboiled) homepounded or unpolished. Rice is gravely deficient in body building elements if it is milled and polished or subjected to much washing. For the bulk of the rice-eating people in India whose scanty means prevent them from supplementing their rice with other body-building foods, it is essential that the rice they consume is deprived as little as possible of the vitamin and other contents lest they fall victims to diseases like beri-beri which, according to Sir Robert McCarrison, are otherwise common among rice-eating people.

The other standpoint that must also affect discussions on the rice processing industry, is the effect of the establishment of rice mills of various descriptions on the volume of rural employment. In 1911, the number of persons engaged in rice and flour processing industry was nearly 40 per 10,000 of the population, whereas today it is scarcely 8 per 10,000. This reduction is not offset by any corresponding increase in the numbers engaged in the rice and flour mills which provide employment of some 2 persons per 10,000 of the population as against less than half a person in 1911.

The number of handpounders has gone down from 5 lakh persons to 2 lakh, while the total employed in rice mills is just over half a lakh. If the programme for the reorganisation of the handpounding industry drawn up by the All India Khadi and Village Industries Board had been accepted, the number of persons who would have found employment

would have been 26 lakh persons. Even according to the revised plan, the numbers involved will be as large as one million persons set to work in agricultural off-season.

The pattern of our social life, particularly in the matter of urbanisation, has undergone such changes in the last two decades that there is poor prospect of a healthy revival of the industry unless it is organized properly from the village upwards. That organisation can assume different forms depending on the needs of the producers and the manner in which they wish to dispose of their surplus production. One can think of rural multi-purpose co-operative societies as suitable in certain circumstances, marketing or processing societies operating in market towns in other conditions. Consumers in urban areas, if they are convinced of the superiority of handpounded rice over milled rice, can get their requirements met through contacts with co-operative societies of rural producers such as those referred to or they may buy paddy through their consumers' co-operative stores and get it pounded according to their requirements. For the success of a programme which visualises, in the first instance, the gradual elimination of the rice hulling industry, this task of organisation is of supreme importance. The organised industry cannot otherwise be effectively displaced.

The Government of India appointed a Rice Milling Committee in 1955. The findings of the Committee have met with general approval. The Government has introduced a Bill in the Lok Sabha to control and regulate the rice mills operating in the country. The Government has also taken a decision that milling of rice should not result in the removal of bran over 5 per cent. The statement of objects and reasons accompanying the Bill says: "It is necessary in the general interest to regulate the working of rice mills in such a manner that while, on the one hand, the handpounding of rice industry gets reasonable facilities for development and employment is provided for the rural population, on the other, requisite facilities for conversion of paddy into rice are not curtailed particularly at a time when efforts are being made to increase appreciably the production of paddy in the country."

The development programme for the handpounding industry envisages the transference of the total quantity of paddy processed by the mills, estimated at 15 million tons to the handpounding sector and introduction of improved techniques and implements. The programme provides for:

1. The manufacture and distribution of Chakki-Dhenki units, improved (Assam) dhenkis and winnowing fans;
2. the establishment of marketing depots to ensure regular supply of handpounded rice to urban areas;
3. training facilities for persons to organise production, mistries to manufacture chakkis, dhenkis and other implements.

The main production unit is the Chakki-Dhenki Unit capable of processing on an average 43 tons of paddy in the season and providing employment to six persons on an average. These units are to be introduced in areas where groups of handpounders can easily come together for work. A unit consists of one chakki employing two persons with an average capacity to dehusk 8 to 10 mds. of paddy and two dhenkis for milling, employing two persons having an average milling capacity of 4 to 5 mds. per day. The improved dhenkis will be introduced mainly in areas where women prefer to work independently.

The aid offered by the Commission is of the following types:

Grants and Subsidies

1. Subsidy on stone chakkis at 50 per cent of the cost subject to a maximum of Rs. 20 per chakki.
2. Subsidy on winnowing fans at 50 per cent of the cost, subject to a maximum of Rs. 60 per fan.
3. Subsidy on Dhenkis at 50 per cent of the cost, subject, to a maximum of Rs. 25 per dhenki.

STORIES FROM PANCHATANTRA—No. 9

Fooling Others

ONCE UPON a time there lived a poor *dhobi* who had a donkey. The *dhobi* could not feed the donkey properly, so it became weak and was unable to do the work of its master. One day the *dhobi* while moving in a forest came across the dead body of a tiger. An idea struck him. He thought that if he could cover the donkey with the tiger skin and let it loose at night in the barley fields of the villagers, they would be greatly scared and the donkey could have enough food to eat and become strong.

Accordingly he brought home the dead body of the tiger and had the skin removed. Every night he used to cover the donkey with the tiger skin and let it loose in the barley fields. The farmers who kept watch over the fields at night took the donkey in the tiger-skin for a real tiger and used to run away. The donkey, therefore, ate the barley to its heart's content. Every morning the *dhobi* used

(*Continued on page 20*)

One-fifth of our People

IN INDIA today, there are over 5½ crores of persons belonging to scheduled castes and over 2 crores to scheduled tribes. They are the weakest and the least enlightened sections of our people. Since independence, therefore, greater attention is being paid for the development of these two sections of people. In the first Five Year Plan, a sum of Rs 39 crore was allotted for the development of backward classes. On the experience gained, a closely inter-woven development programme costing Rs 91 crore has been drawn up under the second Five Year Plan.

Forty-three special multi-purpose Development Blocks, each costing Rs 27 lakh, are being set up for scheduled castes and scheduled tribes in the States and Union Territories. The Blocks will be on the pattern of National Extension Service Blocks. The idea is to bring about quick economic and social development of the tribal people. There is a scheme to train 11,000 persons in various trades, establish 825 cottage industries centres, 45 training-cum-production institutions and 87 industrial and technical training centres. Five technical institutes for tribal people, each costing Rs. 15 lakhs, are being set up. These institutes offer training in mechanical and civil engineering besides handicrafts.

The tribal people, particularly those residing in hilly areas, practise a kind of cultivation known as 'shifting cultivation'. They cut down large tracts of forests, put fire to the shrubs and bushes on it and then till the field for a few years after which they shift to some other area. This shifting cultivation is very harmful. In the first Five Year Plan, a scheme to control this type of cultivation was started in the States of Assam, Andhra Pradesh, Bihar, Madhya Pradesh, Orissa and Tripura. A plan for extending the scheme has been undertaken in the second Plan and a sum of Rs 3 crore has been earmarked for it. About 27,000 tribal families will be resettled and 208 demonstration centres set up.

Special schemes for housing the scheduled castes and backward class people have been drawn up. Accordingly, it is proposed that during the second Five Year Plan 325,000 people. Besides, aids will be set up for the scheduled castes people. Aids will be given to 160 housing societies which will build houses for themselves.

ARTICLE CONTEST

The Ministry of Community Development invites Development workers and members of the public to participate in an Article Contest on 'Democratic Decentralisation' or 'The role of local self-governing institutions in India'. The articles will relate to the subject against the background of COPP team recommendations and the final decision in favour of 'Democratic Decentralisation'. The subject of the Panchayat has now been brought under the purview of the Central Ministry of Community Development and consequently the working of the Panchayats in the States will in future be a part and parcel of Community Development work. The article will refer to these two aspects of the subject and may contain experience of the working of these institutions.

Prizes will be awarded for the first six best articles as judged by a special committee to be set up by the Ministry of Community Development. There will be one first prize, one second prize, four third prizes and six Certificates of Merit. The first prize shall consist of a cash award of Rs 500|-, the second prize of Rs 300|- and the third prize of Rs 100|- each. The Certificate of Merit will be issued over the signature of the Minister of Community Development.

All the prize-winning articles will be published as a Special Supplement in the August issue of Kurukshetra.

The following suggestions are offered as illustrative synopsis in the preparation of the article. The article throughout shall be narrative in treatment and shall be in the form of a thoughtful discussion of the subject. The listing of the following topics is intended merely to draw attention to some important aspects of the subject and the writer should consider himself free not to deal with all of them in his article and also to cover points not included in them but which he considers otherwise important.

(1) Give a co-ordinated scheme for the harmonious working of the Panchayats as parts and parcel of our programme.

(2) What reforms would you suggest in the internal working of the Panchayats?

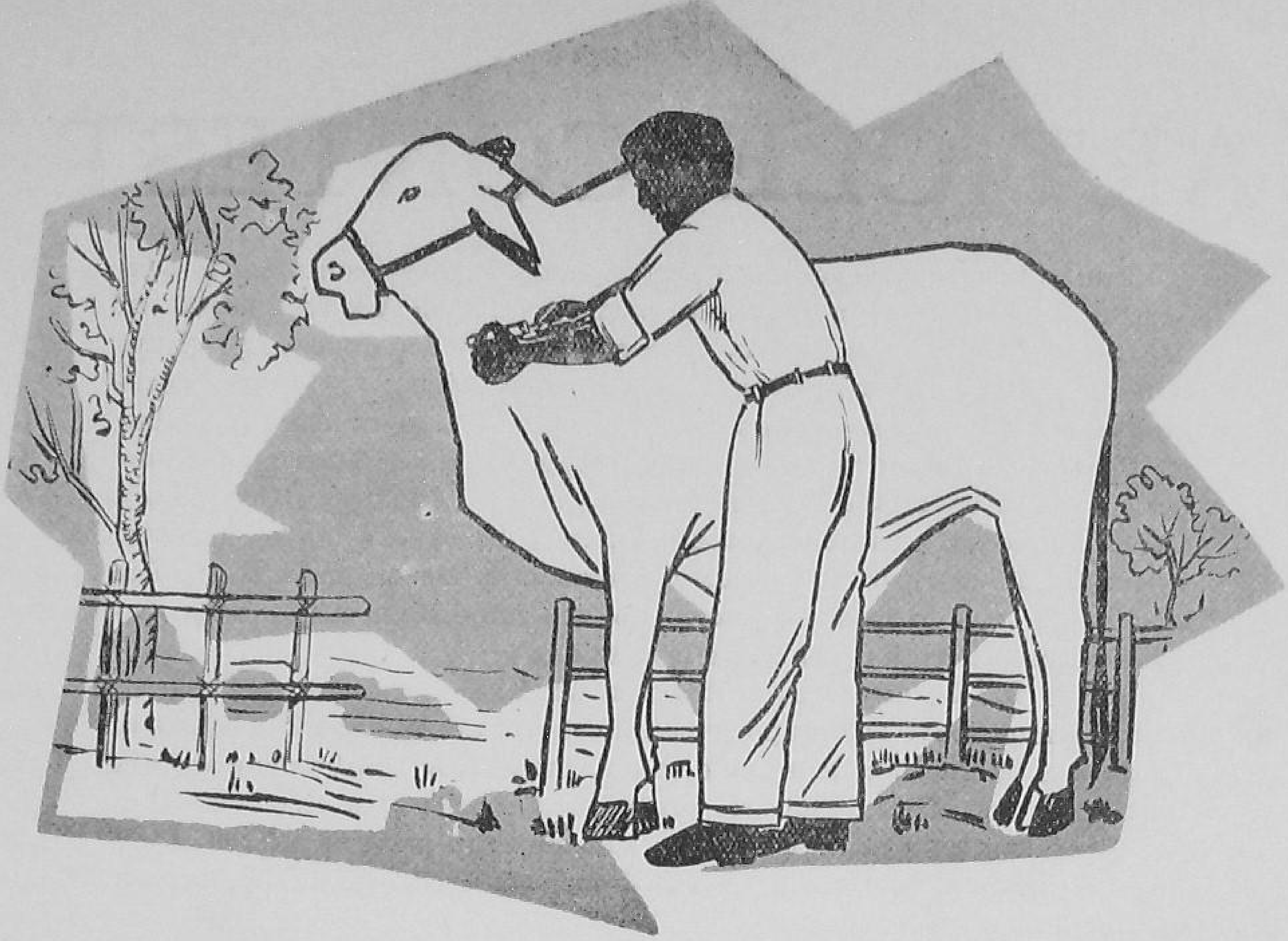
(3) What are the major obstacles limiting the progress of the Panchayats? Give your own solutions.

(4) How would you finance the new self-governing institutions at the village level?

(5) What are your views on the COPP recommendations on this subject? How far do you agree with them? Give reasons for not agreeing with any of those recommendations and build up your own alternative proposals.

(6) Give your views about the working of local self-governing institutions in this country and your own proposals for improving them. Illustrate your ideas on this subject by citing specific evidences and incidents of which you are personally aware.

The closing date of entries to this contest is July 1, 1958. The articles, written in English shall not exceed 10 typed, double-spaced foolscap sheets and shall be addressed to the Editor, *Kurukshetra*, Ministry of Community Development, Krishi Bhavan, New Delhi.



CAREERS OPEN TO YOU

VETERINARY DOCTOR

A VETERINARY doctor's work is care and treatment of animals, sick as well as healthy livestock. His normal duties include the periodical inspection of animals and their surroundings, investigation into the causes of diseases and control of factors responsible for the spread of such diseases, inspection of cattle breeding centres and production records, research and laboratory work.

The science of animal husbandry, which is the basis of veterinary medicine, deals with the control of diseases of animals, breeding, feeding and management of livestock.

A veterinary doctor usually has independent charge of a hospital. He treats a variety of animal species, from a fowl to an elephant. His out-door functions include the treatment of sick animals in village and advising the livestock owners on breeding, especially breeding by artificial insemination, which is the modern method of livestock breeding.

A veterinarian may be called upon to inspect food of animal origin like meat and milk. He has, therefore, an important role to play in the protection of human health.

The profession of veterinary doctors is almost exclusively restricted to men. There are, however, a few women veterinary graduates in Bombay and Madras.

The way to qualify is to take a four-year course of studies leading to the B.V.Sc. (Bachelor of Veterinary Science) degree. The minimum education qualification is Matriculation pass with science as the elective subject. The majority of veterinary colleges, however, admit only those who have passed the Intermediate science examination with biology, chemistry and physics.

The subjects of study include: animal management, anatomy, physiology and hygiene, genetics, nutrition, pathology, bacteriology and parasitology, "materia medica" and veterinary medicine, surgery, milk hygiene and meat inspection.

There are in India eleven colleges offering courses for the profession of veterinary doctor. Tuition fee varies from

Rs. 100|- to Rs. 120|- per year and hostel fee from Rs. 40|- to Rs. 60|- per month.

Further training in the veterinary group of sciences is post-graduate level. The Indian Veterinary Research Institutes at Izatnagar and Mukteshwar in Uttar Pradesh offer post-graduate courses in animal husbandry, veterinary science, poultry husbandry, artificial insemination and the techniques of manufacturing sera and vaccines. The Institutes also offer courses leading to a Diploma in Tropical Veterinary Science.

The Indian Council of Agricultural Research, New Delhi, offers six fellowships of Rs. 250|- per month each tenable for two years for research work in animal pathology, physiology, genetics, bacteriology (animal and dairy) and parasitology. These fellowships are open to persons possessing a degree or a diploma in veterinary science and who are prepared to serve the Central Government, or the Indian Council of Agricultural Research, for at least three years after completing the fellowship studies. The researches may be conducted at the Indian Veterinary Research Institute at Izatnagar and Mukteshwar, Indian Dairy Research Institute, Bangalore, or the Central Dairy Research Institute at Lucknow. There are also a few veterinary colleges in different States, which offer post-graduate research courses leading to the M.Sc. and Ph.D. degrees. Some States also provide scholarships for study and research in veterinary science. Full information about these scholarships can be had from the Director of Veterinary Services, or Animal Husbandry, of every State.

Veterinarians in India can be members of

1. The Indian Veterinary Council, Ministry of Agriculture, Government of India, New Delhi.
2. The All-India Veterinary Association, 26, Wallajah Road, Mount Road P.O., Madras,

and any regional organisation. These are professional associations devoted to promoting the interests of the members as well as of the profession.

Personal qualities necessary for the profession are good health and normal physical strength. The profession will suit particularly those with a rural bent of mind and who possess a genuine interest in animals, an understanding of their needs and sympathy for their owners. A veterinary doctor should also be able to understand the village folk and farmers when they come to seek help and advice.

Scientific ability and an aptitude for research in the field of animal husbandry are also important qualifications.

Entry into the profession is by application, for appointment, to the heads of the Veterinary/Animal Husbandry Departments of the States. The posts carrying high salaries are often advertised and posts of gazetted rank are filled through the Public Service Commission. There is a great shortage of Veterinary Surgeons throughout India and for qualified men government posts are easy to secure.

Openings for veterinary doctors exist in hospitals, under local bodies, Community Projects and the Defence Services. A number of Commissioned posts in the Veterinary and Farm Corps of the Ministry of Defence are open to veterinarians. A veterinary doctor may also be employed as a District Livestock Officer, a Cattle Farm Superintendent, a Sheep and Goat Development Officer, a Disease Investigation Officer, a Superintendent of Markets and Slaughter Houses, a Poultry Research Officer, a Seriologist in-charge of serum laboratories, Superintendent of Stud Farms, or an Animal Husbandry Officer.

There is also a limited field of employment in the teaching departments of veterinary colleges. Research work provides almost unlimited scope.

Salaries differ from State to State; scales of pay and conditions of service are being liberalised in many States in order to attract more entrants into the profession. A veterinary surgeon in the Defence Services starts on Rs. 350 per month (with the rank of Second Lieutenant). The minimum starting salary under the Government of India is about Rs. 160 in the scale of Rs. 160-10-330 plus usual allowance.

Prospects for advancement to class II and class I administrative and research posts

are good. Higher salaried posts are open to specialists and persons who have experience and research work to their credit. In the Defence Services the veterinary surgeon is eligible for promotion to the ranks of Captain (Rs. 450 to Rs. 700) and Major (Rs. 700 to Rs. 1,050) on completion of 3 and 8 years of service, respectively.

For further information you may contact:

1. The Director of Animal Husbandry|Veterinary Services of your State (for information on scholarships and training facilities).

2. The Secretary, Indian Council of Agricultural Research, New Delhi (for information on further training and research facilities).

3. The Director, Army Remount Veterinary and Farm Corps, Ministry of Defence, New Delhi (for information on recruitment to the Defence Services).

4. The Director, Indian Veterinary Research Institute, Izatnagar, Mukteshwar, U.P. (for information on research facilities).

5. The Principals of Veterinary Colleges in the States (for information regarding admission, fee, etc.).

6. The Information Officer, Ministry of Education, Government of India, New Delhi (for information regarding studies abroad).

7. The Employment Exchange nearest your home.

FOOLING OTHERS

(Continued from Page 15)

to bring the donkey from the barley fields. As time passed, the donkey grew fat, and could only get into the tiger-skin with much difficulty.

One night while grazing in the barley field the donkey heard a she-donkey bray. It could hardly check itself and began to bray. The farmers in the nearby fields immediately found out that it was not a tiger, but a donkey clad in a tiger-skin. Angry as they were they fell upon the donkey and beat it to death. The poor *dhobi* lost the donkey as a result. That's why it is said "you cannot fool people for all times to come."

SELF-HELP

It is not a new township. It is the same old village but with a new look. The paved roads, the beautiful drainage system, the primary school with a good building, the tube-wells and masonary wells all around, the seed store, the artificial insemination centre and above all the cinema house which you find in the village today are all creations of the villagers themselves after 2nd October 1953, the day it became a part of the Community Development project. Farmers no longer worry about the failure of monsoons. The tube-wells — 25 in number — supply enough water to irrigate 15,000 acres in the area. The Japanese method of paddy cultivation, has become a common practice with the agriculturists, and this year they have reaped a bumper crop. Vast stretches of land which remained fallow till the other day are now smiling fields with waving corns. The cattle are no more disease-ridden skeltons. They are now better fed and cared for. The building housing the seed store is the handiwork of the villagers. They raised money amongst themselves and built it, brick by brick, with their own labour. The tube-wells and masonry wells provide enough water at the door step. Children go to the school, and when free, flock to the children's parks for games and merry-making. Thanks to the literacy drive of women welfare centres—14 in number in the area—illiteracy has become a thing of the past. Every second woman in the village now knows how to read and write. In the cinema-house the villagers are shown the progress of development programme in India.

Phulpur, the village, in Allahabad district now throbs with a new life.

COUNTRY-MADE MEDICINES

INDIA has a vast wealth of medicinal plants. She has a medicinal system of her own which is being practised from long past. During the last 20 years much research work is being done on the country-made drugs.

Lack of nourishing food and disease are two big problems facing the country. Medicine is second only to food in the task of building a healthy nation. Since attainment of independence great attention is being paid to the increase of food production. Manufacture of medicines in the country did not receive that much of attention till 1951. In February 1951, the Government of India established the Central Drug Research Institute at Lucknow in Uttar Pradesh. The idea is to prepare medicines from the raw materials available in the country.

Manufacture of medicines is not an easy task. It requires much of scientific study and research before the medicine can be put in the market for use. The idea behind establishing the Central Drug Research Institute is to do all the research and experiment and prepare medicines which can be available at cheap prices to the people.

It is not the only institute of its kind in India. There are 18 other such institutes established earlier which are engaged in the field of research and manufacture. The Council of Scientific and Industrial Research plans the work of all these institutes and gives them monetary help.

The Central Drug Research Institute is meant to carry on scientific study of country-made medicines as well as the most modern ones. There are four different types of drugs on which investigations are now in progress at the Institute. They are (1) drugs from medicinal plants; (2) from chemicals; (3) from small microbiological organisms (antibiotics, such as penicillin); and (4) from mineral preparations like *Makardhwaja* from Mercury and other vegetable sources like *Urd, Moong, Arhar*, etc.

The Institute in the meanwhile has been able to work out cheap methods by which some medicines can be prepared from sources available in the country. The most important of the methods developed is the preparation of *protein* concentrates. The low vitality of large masses of our people is the result of chronic malnutrition, particularly *protein* deficiency. The Institute has prepared palatable *protein* concentrates from oil cakes particularly from Mustard and Til oil cakes. At present these oil cakes are obtained as a by-product of the vegetable oil industry and used as animal food.

Another drug manufactured at the Institute is for curing certain types of *Leucoderma* This drug has been found from the seeds of *Babchi* (Psoralea Corylifolia) and *Bael* (Aegle Marmelos).

Diabetes is yet another common disease on which a lot of work is being done at the Institute. At present Insulin is considered the only effective drug for treating this disease. Patients suffering from this disease have to take Insulin injections every day, which is not acceptable to many. The Institute in course of research has been able to prepare drugs from two vegetables *Kunduri* (Coccinia Indica) and Jaman (S. Jambolana) which hold great promise. More research work is necessary before the medicine can be put in the market for use. This medicine can be taken orally.

Orange peels, now largely discarded as waste by the squash and juice manufacturers, is known to contain Hesporidin, a chemical related to Vitamin useful in the treatment of certain blood diseases. The Institute is now engaged in production of the chemical by a cheap process.

The Institute has got a large and beautiful garden of medicinal herbs. Nerly 1,400 plants, out of an estimated 2.000 and odd medicinal plants growing in the country has been cultivated here. For advanced studies in the field of research the Institute has already been recognised by many universities both inside the country and outside.

CHINA TODAY

A "vast movement" of officials—high and low—to the countryside for a two-year stay in peasant homes is now going on in China. The idea is to bring them closer to the people and thus make them shed any sense of privilege they might have developed while in office.

In China the efficiency of an officer is not judged so much by his technical knowledge as by his closeness to the people. The people there have little say in the formulation of policies. These are laid down at high-level meetings of the Communist Party of China. But the people have a very active role to play in their actual working out.

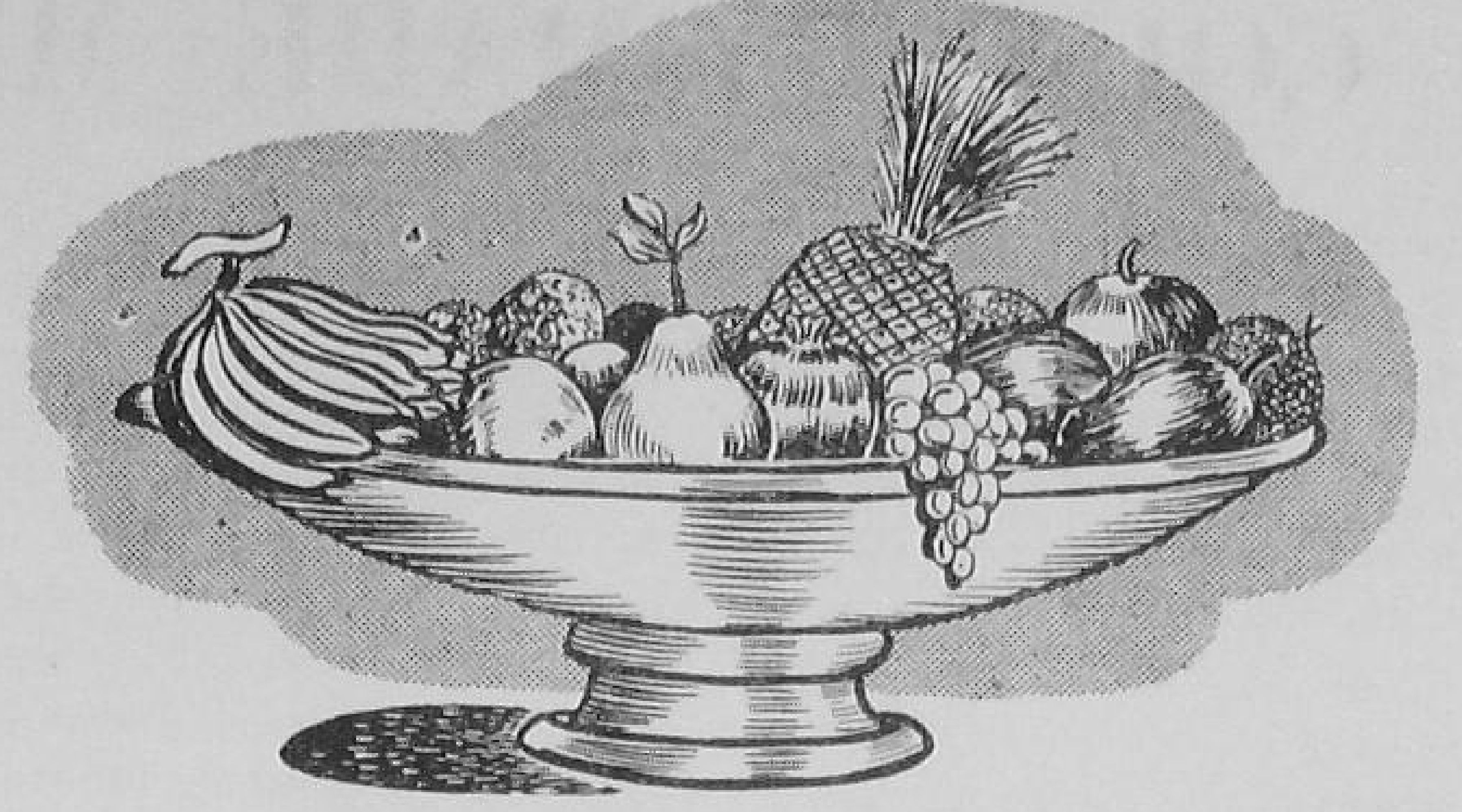
Every officer has to have a wall board hung outside his door. It is the right and duty of every citizen to write down on the wall-board his criticism of the officer. The officer has to reply all the criticism thus noted in public. In 1956, for six months the Government conducted a "rectification campaign". In it, at every stage of the execution of the plan, the official concerned had to take part in discussions, point out faults and suggest remedies in the implementation of the Government schemes. The main purpose of the "Campaign" was to bring the administration closer to the people.

All rural reforms in China are implemented by the peasant committees. The Chinese planners believe that some amount of force is necessary to bring together 60 crores of people and make them move in one direction. But at the same time, it has been realized that in order that the people may be associated as closely possible with the administration they should be given every opportunity to freely express their views.

The entire Chinese administration is based on well-graded public services. There are 29 cadres, the lowest being the municipal sweeper. Even the President Mao Tse Tung and the Prime Minister Chou En-lai belong to cadre of class I officers of the Government. The salaries from Class 1 to 29 range between Rs. 1,200 and Rs. 100 per month.

In matters of race, religion, caste and creed the Chinese people are much more united than the Indians. Just like India, the major problem facing China is the rapid growth of population. This very much disturbs China's economy.

China like India has realized that heavy industries are essential for the growth and development of the nation. But heavy industry cannot be built up without surplus in agriculture to pay for it. And surplus in agriculture is not possible without heavy industry. *(Based on a speech made by Shri R. K. Nehru who was till recently our Ambassador in China.)*



Prepare Your own Syrups and Pickles

We are glad to publish under this new feature details of recipes for the preparation and preservation of popular Indian fruits and vegetables. These were originally issued by the Central Food Technological Research Institute, Mysore and the Director of this Institute will be glad to provide any further information which may be desired by our readers.

Selection of material—Select ripe, sound fruits free from bruises and of first grade quality.

Preliminary treatment — Wash the fruit thoroughly in running cold water or with several changes of water to remove dirt and other extraneous matter.

Preparation of fruit—Prepare the fruit as given in the column III of the appendix e.g., peel, trim and cut into suitable size pieces or slices and spread it on specially constructed wooden trays their size being 3 ft x 8 ft. or 3 ft x 6 ft. or 2 ft x 3 ft. depending upon the type of the fruit used, the quantity of the fruit handled and the method of drying. Also sulphur the fruit, if necessary (as directed in column V of the appendix).

Loading and drying — The trays laden with required quantity of the fruit (column IV of the appendix) are placed singly in long rows on the wooden frame work (about 1 foot above the ground level) directly in the sun in an open yard using a fine mosquito net to control the nuisance of flies, bees and wasps etc. When nearly dried they are finished in a home drier to eliminate the last traces of moisture at temperatures given in column VI the appendix.

APPENDIX

Sl. No.	*Product*	*Preparation for Tray*	*Lbs. per sq. ft. on Tray*	*Treatment on Tray*	*Safe finishing temperature*
I	II	III	IV	V	VI
1.	Apples	Peel and core, then slice or cube	2	Sulphur 30 minutes	165°F
2.	Apricots	Halve and pit.	2	Sulphur 60 minutes	160°F
3.	Bananas	Peel, then halve length wise or slice crosswise.	1 to 2	Sulphur 30 minutes	160°F
4.	Berries: Black, Logan and Raspberries	Sort and wash, if necessary	..	Sulphur 15 minutes (Optional)	150°F
5.	Berriestraw	Hull and sort	1 to 2	Sulphur 30 minutes	150°F
6.	Cherries	Dip in boiling ½% soda solution.	3 to 4	Sulphur only white Cherries 20 minutes	160°F
7.	Dates	Wash gently and give a dip in boiling ½% caustic soda solution	2	..	140°F
8.	Figs	Wash thoroughly	2 to 3	Sulphur only Adriatic Variety 1 hour	150°F
9.	Grapes, Sultana	Dip in boiling ½% lye solution then rinse.	3	Sulphur 60 minutes	150°F
10.	Grapes, Muscat and wine varieties	Dip in boiling 2½% lye solution then rinse.	3	Sulphur 60 minutes	150°F
11.	Peaches	Halve and pit (peeling optional).	3	Sulphur 60 minutes	170°F
12.	Pears	Peel; halve; core (cubing optional).	2 to 3	Sulphur 30 minutes	160°F
13.	Plums	Halve and pit.	2 to 3	Sulphur 30 minutes	150°F
14.	Purnes	Dip in boiling ½% lye solution.	3 to 4	..	165°F

Further information can be had from the Director, Central Food Technological Research Institute, Mysore.

CONFESSIONS OF A GRAM SEVAK

(Continued from page 10)

Even in this sixth year of Community Development, sometimes, when giving loans ryots just put out their thumbs for impressing to sign a document. Then, I feel like a culprit and he is like a just man pointing his accusing me of denying him his most primary necessity, the ability to read and write.

We were expected to open the flood-gates of the pent-up energies of the people and harness them in the cause of the nation. But if this huge army from the humblest Gram Sevak to the mighty B.D.O. and the mightiest Development Commissioner, had they but asked themselves—"Am I worth my Salt?".

THEY LEFT THEIR JHUMS

(Continued from page 9)

had trampled down the huts and Chowdhury saw the dead bodies of his son and daughter-in-law. With a cry of revenge they all ran towards the field to where the elephants had gone but found that by that time the elephants had destroyed the paddy fields and eaten half of the paddy that had been grown by the sweat of their brows. They shrieked and shouted till dawn brought the ghastly scene more clear to their eyes. By the time the refugees of the new colony had turned up and officers from the nearby area also reached the place. Mangfiroi, sitting by his son's body with no tears in his eyes, said, 'No elephant had ever climbed those steep slopes which we used to jhum'.

Prints Of Marwar

About the early 19th century, Marwar and Ajmer grew into a very prosperous cotton printing and trading centre. It is said that Colonel Dixon was the man who helped build the trade to its full prosperity. As the trade facilities grew, cloth stampers, dyers and weavers especially from Jaipur, Rajgarh, Rewari migrated to the small town. Finer cottons used to come from Bombay and the migrants found employment and the traders a ready market.

The origin of the finer cloth began with this. Printing was done with wooden stamps which were cut in Marwar and most of these designers were outsiders who came from Multan and Persia. They sold their designs to the printers who in turn, sold them to the merchant who handed them to the carpenter to make blocks.

As custom prescribed the use of dress and colour and quality, it was not difficult for the artist to plan a design.

Neither was printing and dyeing laborious. The stream water was found particularly suitable in determining the purity and permanence of the colours. The dyers and printers brought all their cloth to the stream. Soon, in the neighbourhood, they became unpopular as they polluted the water of the stream.

The British merchants who were always on a hunt for the weak spots of our trade, took advantage of this aspect of the industry, brought experts and chemists from England to study the chemical properties of the stream water that gave the chintzes their peculiar hue. The Europeans who knew the beauty of hand printed fabrics, now began to copy the local designs. They deliberately defaced the blocks and rollers, blurred the patterns so that a hand printed effect similar to the Indian original would be effected through machines. With this they felt that local people would be unable to distinguish between the foreign counterfeit and swadeshi product.

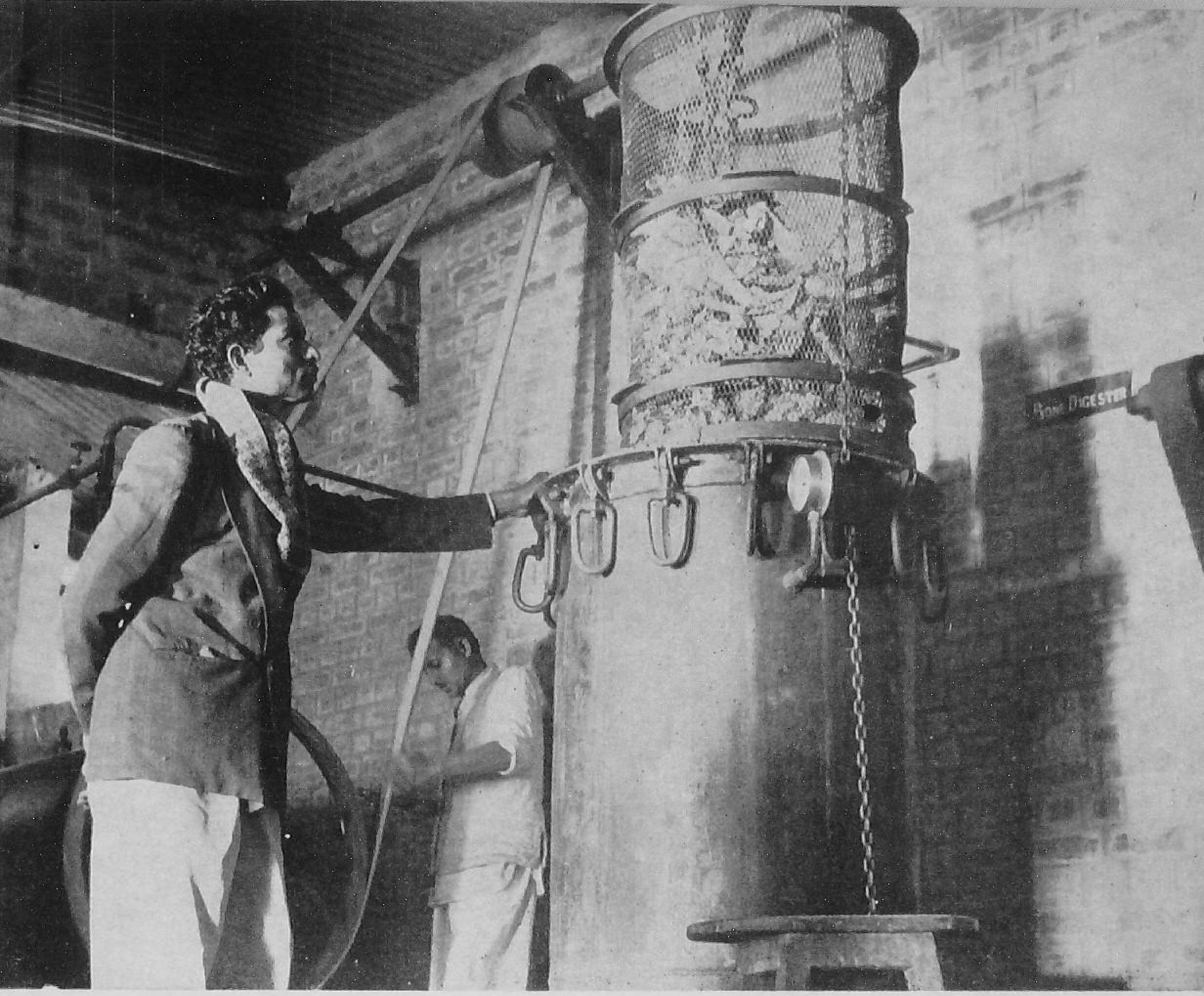
The Britishers thus worked out a plan to force the local trade out of gear. Although their cotton fabrics were unrivalled in cheapness and there was perfection of design, to the local people the patterns were too perfect, much alike, every leaf and flower had its counterpart a few inches away. The colours lacked the vigour that the local taste demanded.

A Britisher observes: "Everywhere, however, the cry is that the local industries are decaying, but still the last to put their hands to prevent them from doing so are the people themselves, who prefer novelty, variety, superior fineness of machine made goods as well as their cheapness."

However, during the industry's prosperity, it produced a variety of material that had regular demand. The pagris or turban-cloth was woven in lengths of 13 yds. and 10″ wide. It had a gold interwoven border. This was woven out of English yarn. The takri was another fabric used for calico printing, bed covers and floor cloth. The sapaah was a kind of coarse muslin woven from English thread. The dhoti was also similarly woven.

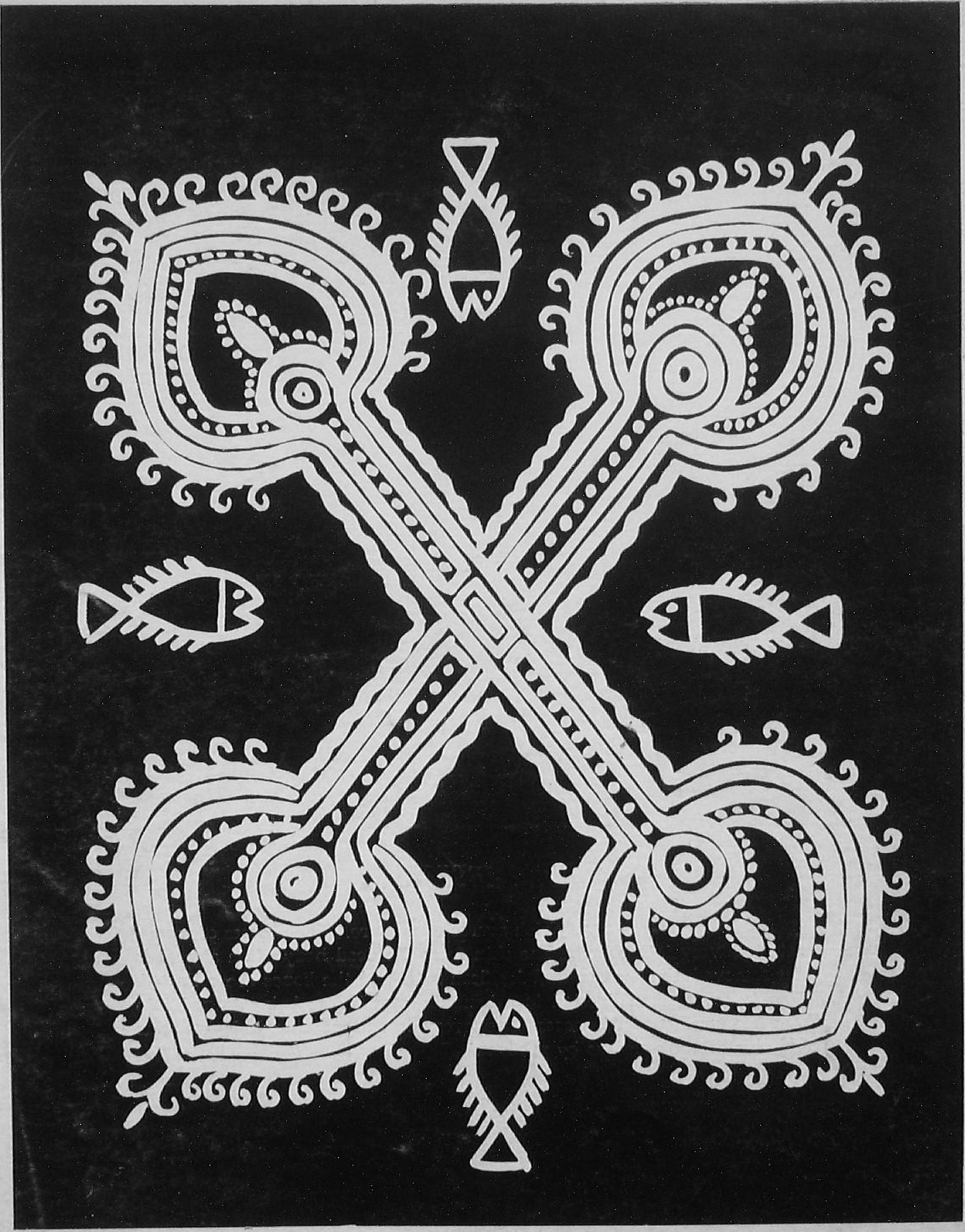
The two of the most well-known fabrics were the Khes used for sheets. The peculiarity of this cloth was that the weft was entwined alternately with the warp. The resulting weave was a diagonal pattern. This method of weaving was known to Kuli weavers.

The susi was another variety of cotton fabric for women's wear. It was of a striped pattern, red and blue, black and green etc., and known for its durability, evenness of weave and soft fine texture.



BONE DIGESTER

Animal bones are a very rich source of manure. The process of manufacture is very interesting. The skin from the dead body of an animal is first removed, the flesh is used for flesh meal and the bones are collected. These bones are then digested in a bone digester before being turned into bone manure. In this process two every important chemicals—gelatine and glue are obtained as by product.



Printed by the Production Officer, United Press, Delhi-8, and Published by the Director, Publications Division, Ministry of Information and Broadcasting, Delhi—8, on behalf of the Ministry of Community Development.

Regd. D—877